

THE
B V R T H E N

OF

A loaden Conscience :

O R,

The Misery of Sinne.

Set forth by the Confession of
miserable S I N N E R.

The tenth Edition.



L O N D O N,

Printed by H. L. for I. A. B O L E R, at the
Marigold in Pauls Church-yard. 1630.

THE
BARRIERS

OF
A London Company
OR

THE MOUNTAIN

See forth by the Court of the
Barriers in 1711



Printed by J. Smith, in the Strand
London



The Author of this Book, to the Christian Reader.

Pardon, I beseech you for the love of
your deare Saviour and mine, what-
soever in this Booke is offensive unto
you, and pity, as I know you doe, if you be-
long indeede unto the Father and Foun-
taine of mercies, pity the misery of your
poore brethren and sisters, who are all
naturally sold under sinne, and cry out
with that glorious Apostle Paul, Oh Rom. 7. 24.
wretched man that I am! who shall
deliuer mee from the body of this
death?

And now, yee blessed of the Lord, I
haue good newes to tell you. I that wrote
The Burthen of a loaden Conscience,
am about to write The vnburthening
of a loaden Conscience, or, The bles-
sednesse of Grace: for it hath pleased
the Lord God to deliuer mee out of the
deepe bondage of sinne. And therefore

To the Reader

my desire is to glorifie his Grace in publishing my deliuerance, which if it please him to, giue life and power, as I trust he will, you shall very shortly see. In the meane time pray for mee, I beseech you, who will most heartily pray for you. And thus I rest.

November 27. 1613.

Now not ashamed to tell you my name;
Your most unworthy brother,

RICHARD KILBY,
Minister of the parish called All-hal-
lowes in Derby.

To all Christened People.

KKnowing the great Honor which Almighty God hath graciously given vnto you, for you are his Children, and his Holy Ghost is in you; do therefore acknowledge my bounden duty next after God, vnto you: and accordingly with humble reuerence dedicate this my Confession, first to God, and then to you his dearely beloued Children.

I wrote it in deadly disease of body, and in dolefull trouble of mind, my purpose was to glorifie God, & to shew vnto all people the horrible bondage of sin; that they might plainly see it, truly feare it, and timely preuent it. Herein if any shall thinke me ouer-harsh, and too plaine, I be-

To all Christened people.

seech them to weigh in their
conscience, what it is to be at the
doore of death, and the gate of
hell; terrified with the sight of
Gods wrathfull iudgement, and
in continuall danger of sudden
death. This is no time to couer,
or to colour my sins, but to lay
thē open, that it may please God
mercifully to couer them. To
this end, I do humbly craue your
Christian furtherance, in earnest
praier to God for my confession,
and for me. For my confession,
that it may prosper against sin:
for my self, that I may be deliue-
red out of hell, and receiued into
your heauenly company: I aske
no more, but to be the very low-
est of all people that shall be sa-
ued. Which if it shall please the
blessed God, through your pray-
ers in Iesus Christ to vouchsafe
vnto

To all Christened people.

vnto mee most vnworthy, then
shal I be in good hope to liue, &
set foorth a *Hallelu-iah*, that you
may praise God for his mercy,
his maruellous mercy towards
you & me. Then shall you know
the poore sinners name, that
now beggeth the benefit of your
praiers. Hallowed be the name of
God, & his blessing bee vpon all
Christened people, men, wo-
men, & children, for euermore,
Amen.

Thus I humbly take my leaue.
June 13. 1608.



To the Printer.

IF any thing which I haue written, doe
seeme vnto godly learned men, not like-
ly to worke well for the destruction of sin,
I desire that they will take the paines to
amend it: so as they will answer their
doings therein vnto the Lord Iesus Christ,
when all purposes and causes shall bee
brought to light. I protest before God, that
nothing be mitigated concerning me: by
turning I am, into I was, &c. It is very
needefull for a man to know what he is. I
know none but my selfe: I iudge none but
my selfe: I intreate others to giue mee
leauē to iudge my selfe, because I feare
the iudgement of God, and would per-
swade people to feare God, that they may
escape his iudgement, and obtain his mer-
cy. Amen, Amen. O good Lord Iesu! for
thy holy names sake, say thou Amen.



The Burthen of a loaden *Conscience.*

ALl Christened people,
men, women, and chil-
dren, I sintull sinner ha-
ving by long and wofull
experience, found the miseries of
sin, am desirous to confesse the same,
that others may see & speedily turne
away from it. Therefore I humbly
beseech you, that for Christs sake
you will charitably read, or heare
this my Confession.

WHen I was a childe, and first
began to vnderstand & speak,
then was the foundation laid of all
my misery. Because I was not by and
by entred into the faith and feare of
God; but the Diuell had leasure to

A 5

take

take full possession of my heart. Who so deeply seasoned mee with sinne, that I haue continued sinnefull euer since: yea, I am so hardened in wickednesse, that although I feeble death comming vpon me, and may looke euery houre when I shall suddenly dye, and bee cast into hell fire, yet I haue no power to turne vnto God. Wherefore I beseech all people to take warning by mee: let it be your first, and chiefeest care to liue in the faith and feare of God. Beleeue verily, for it is most true; you are alwayes in the sight of God: Hee searcheth out your thoughts and affections: hee hearkeneth to your words, he vieweth your behauiour, and writeth vp all in a booke, with purpose to iudge you according to the practise of your life. Beare this continually in minde, and be affraid to displease God; who shineth ouer your head with such glorious brightnesse, that if it were his pleasure to shew himselfe openly to the world, the sunne that shineth in the skie

skie should be vtterly darkned, and no earthly creature could remaine aliue, by reason of the terrible sight of his Almighty Maiesty. Blessed are you if yee haue the feare of God before your eyes. But you are in woe-full case, if you feare him not.

O all yee parents and bringers vp of children ; great is the account which you must make vnto God. Therefore so soone as your children be able to vnderstand and speake, accustome them to know and feare God. Take good heed least the Deuill get the first possession of your children: for he knowing that as little ones are seasoned in the beginning, so they are likely to saour euer after; wil lose no time, nor let passe any occasion to sow his cursed seede in them. This many parents, and tutors of children doe little thinke of; and therefore giue the Deuill leaue to worke his will. But doe you minde it, and in the name of Christ kindly perswade your children to beleue in God, and to feare him; oftentimes
telling

4 *The Burthen of a*

telling them what is good, and what is naught: and that the good cometh of God, and naught from the deuill: and therefore if they would loue and practise goodnesse, God will loue them, and keepe them safe from the deuill; but if they loue and practise naughtinesse, God will forsake them, and leaue them to the deuill.

Why do so many teach little children to say, and to do that which angreth Almighty God? the fillic children seeing their parents and others so much delighted with euill, are settled in beleefe that it is good. Thus the deuill is furthered in working the destruction of children.

But some say, that vnlesse children be framed to mirthful wantonnesse, they will not prooue wittie. To which I answer, the children of God are wittie, to say and doe good: the children of the deuill are witty to say and doe euill; now consider to whom you doe liken your children; to God or to the deuill; for like will to like.

Chil.

Children giue great heede to that which they see or heare, especially in their parents, and gouernours: therefore all people, as you will answer to God, bee carefull what you say or doe before children; for they will thinke, that they may safely say as you say, and doe as you doe. Let not children bee ouer much among seruants, for many seruants loue to bee teaching children that which is naught.

O ye godfathers and godmothers, remember that you are bound vnto God for the good bringing vp of your god-children.

In the beginning of Christian religion, people were very carefull of bringing vp their children: whereupon a learned Iewe was wont to say, that Christians were called tillers; because they did diligently till the hearts of those that were vnder their charge: sowing in them the seeds of godlinesse.

There are too few such tillers now adaies: that heauenly husbandry, and blessed

blessed tillage is laid aside. Our most mighty Lord God for his sonne Iesus Christs sake restore it, and be mercifull to young children, that his holy Ghost may fill their hearts with grace and goodnesse. Amen, Amen.

AS I grew in age, so I increased in sinne, prouoking Gods displeasure continually, who notwithstanding patiently endured me, yea and delivered mee out of many deadly dangers, whereunto I by folly and sinne did thrust my selfe from time to time. Moreouer of his great goodnes, hee gaue me knowledge of his righteousness, and of mine owne sinnes, moouing mee oftentimes to leaue the way of damnation, and turne vnto his blessed Maiesty through Iesus Christ: assuring my heart, that in so doing I should bee blessed, but otherwise cursed and condemned. But all this did not preuaile with my reprobate heart, which being vtterly hardned in sinne, and void of repentance, causeth me to heape vp wrath vpon

loaden Conscience 7

vpon wrath, and vengeance vpon
vengeance, to the increasing of mine
euerlasting torments in hell fire.

All manner of people, young and
old, take heede by me. Haue no more
Gods but one,

Consider well what he hath done
for you. He made you at the first like
vnto himselfe in wisdom and holi-
ness: and when you were by sin made
like the Deuill, and must therefore
haue beene condemned to hell tor-
ments, God sent his only Sonne, who
taking vnto him a body, and soule,
was a man, and suffered great wrong,
and a shamefull death, to procure
your pardon, and to buy you out of
the deuils bondage, that ye might be
renewed to the likenesse of God.
And now he hath sent the holy Ghost
to enter and take possession of your
hearts, cleansing you from sin, which
is the deuils likenesse, and making
you righteous, which is the likenesse
of God; to the end ye might be fit to
keepe company with all Saints in the
ioyes of heauen. Call to minde how
long

long yee haue entertained the deuill,
and kept out the holy Ghost; and
with how great patience God hath
hitherto suffered you, and kept you
aliue, because he would not haue you
to perish, but turne, and be saued. O
what is the reason that people doe
not loue this God aboue all things?
yea aboue their owne life? Surely
the reason is, because they lack faith:
for they do not esteeme it their one-
ly happinesse to bee in the fauour of
God, but like vnto brute beasts giue
credit to deceitfull shewes and flat-
tering enticements, and so are wil-
fully snared of the Deuill, who with
his alluring baites, draweth them on
to destruction: and the further hee
draweth them, the surer hee is of
them. Therefore all people for Gods
sake take heede, doe not delay the
time as I haue done; thinking to turn
vnto God to morrow, and next day:
for the longer ye continue in sinne,
the harder it will bee to repent, be-
cause the Deuill doth euery day get
more and more power in you, till
your

loaden Conscience. 9

your heart be fulfilled with wicked-
nesse, and so God doe euerlastingly
forsake you. Nener be at quiet with
your heart, vntil you be in loue with
God. Study, and strue to compasse
the loue of God : ioy in whatsoeuer
furthereth you vnto it ; grieue at all
that hindereth you from it.

How shall I endeavour to loue
God ? Lone that which is good, and
hate that which is naught : for good
commeth of God, and euill is of the
Deuill. The thought is the beginning
of your good, and of your euill. An
euill thought is sent from the Deuil,
and if you entertaine it, it bringeth
in the Deuil. A good thought is sent
from the holy Ghost, as a messenger
vnto your soule ; if you receiue it, &
make much of it in your heart, the
holy Ghost will enter, and putting
out the deuil, wil fill you full of hea-
uently grace. Therefore doe as the *Psal. 24. 7.*
Psalme biddeth you ; lift vp your
heads, O yee gates, and be ye lifted
vp yee euerlasting doores ; and the
King of glory will come in. With-
draw

draw your minde from all euill thoughts, and thinke vpon God and godlinesse, cleaue thereunto with full purpose of heart, and study how you may alwayes doe his will with diligence, and suffer his pleasure with patience: assuring your selues, that if you gine your minde to serue him, he wil not faile you, nor forsake you; but preferue you to his euerlasting kingdome and glory: doe not endure to thinke, say, or do any thing against your conscience, but alwayes be careful to please God.

My heart being not knit vnto God, but to the world, I framed my Religion to mine affection; and mine affection to imagination; first, I was hote against the Romane religion, then being much befriended by some that fauoured that religion, I to gratifie them, grew in good liking of it also, yea so farre forth, that I became a Recusant, was receiued into the Church of Rome by a Seminarie Priest, and did what I could to perswade many others to lean that way.

But

But when trouble was likely to fall
vpon mee, I went to Church againe;
and so by little and little fell off: yet
so, as where I found any of that reli-
gion, I was still sutable vnto them.

After this I being kindly vsed of
some, that were commonly called Pu-
ritans, tooke liking of their opinions;
yea, and in some points was ready to
runne beyond them; and all this in
great shew of zeale towards God, so
that I made my selfe belecue, that
I was in the right way, and did well.

I doe often wonder at my selfe,
how feruent I was, first a Protestant,
then a Romane Catholike, afterward
a Precisian; so that I tooke vpon me
to rebuke many, yea and some of high
degree; as though I had beene a ve-
ry man of God, ful of the holy Ghost:
whereas indeed the deuill was in my
heart, and therefore all my wayes
were sinnefull, and displeasing vnto
God.

O all yee Christian people, take
heed by me: do not rashly giue your
mind to fancy this or that Religion:
but

but first of all settle your heart in the feare, and loue of God. Make conscience betweene God and your soule of all that you thinke, say or do. Serue God in your spirit, vnfaignedly turning from sinne, and strining to please him. Till you be thus settled in true godlinesse, it is vaine, yea, and dangerous to hammer and meddle with points of Religion: for your heart beeing vncleansed, and your affections vnrighted, God is not your leader, but the Deuill; who will strangely deceiue you, and make you proud of your doings, when you sinke in your sinnes before the face of God. Therefore submit your selues humbly to God, weane your soules from sin, that ye may bee wedded to Iesus Christ, and by his spirit bring forth such fruits as are pleasing to God; which if you do, God wil surely lead you into all truth. Of what side soeuer you be, do nothing against your Conscience, nor despise the practise of Religion in them that are contrary to your opinion. But if you
be

bee sure that they are in the wrong way pity them, and pray heartily to God for them, that he will mercifully enlighten their mindes, and turne their hearts. To which end you must endeavour to serue vnder God with the holy Ghost; that you may helpe to ouercome the enemies of Gods truth; not with the weapons of the world, as reprochfull speeches, and bloody practices; but with the armour of God; as charity, humblenes, meekenesse, patience: for these are the meanes to ouercome euill with goodnesse, and turne mens mindes from false opinions to the true Religion.

True Christianity is an holy Priesthood, to offer vp spirituall sacrifices well-pleasing to God through Iesus Christ. A true Christian doth faithfully intend to offer first himselfe, & then others vnto God. In offering your selfe, you must begin with your heart: for God saith, My sonne, giue me thine heart. Your heart must be wholly set vpon God, alwayes desiring

ring to enjoy his grace and fauour. Secondly, your tongue must be sacrificed vnto God, that it may be as the penne of a ready writer, to glorifie and please God in euery word that commeth out of your mouth. Thirdly, your apparell, gesture, eating, drinking, buying, selling, borrowing, lending, labour, pastime, and all your behauiour must bee sacrificed to God; that in nothing you dishonour, or displease him: yea, your body, soule, life, and all that you haue must bee dedicated and giuen to the seruice of God. A good subiect doth beare the minde, to spend both life, and goods in defence of his Prince & country: therefore a true Christian ought much more to sacrifice all his power and possibilitie to vphold the Kingdome of Iesus Christ; first in maintaining the ministry of his Word and Sacraments, which is an offering greatly accepted of God. Secondly, in succouring his poore with which kind of sacrifices God is well pleased; as may appeare by that

which

Phil. 4. 18.

1. Cor. 13. 16.

loaden Conscience. 15

our. which the holy Ghost saith of a cha-
cri- ritable man;

the. *Hee hath disperſed, he hath giuen to* Pſal. 112.9.
rifie *the poore, his righteousneſſe endureth for*
that *ever.*

ird. *What ſoener mercy is ſhewed to a Chri-* Mat. 13.31.
drin- *ſtian in neceſſity, is ſhewed to Chriſt him-*
len- *ſelfe; and he that is any way unmerciful*
r be- *unto a Chriſtian, is unmercifull to Ieſus*
God, *Chriſt himſelfe, and ſo Chriſt will profeſſe*
or *the day of iudgement.*

oule, *It is a ſingular ſacrifice to doe good* Prou. 19.
t be- *againſt euill, and kindly to ſuccour your* 21, 22.
ce of *every enemies in neceſſity; for thereby you*
e the *your good will to offer your enemy un-*
oods *to Almighty God, in turning him from*
try: *enmity and euill, to peace and goodneſſe.*

ught. *Saint Iames ſaith, He that turneth a* Iam. 5. 19.
pow- *ſinner from going out of his way, ſhall* 20.

the *ſave a ſoule from death, and ſhall cover a*
ſt in *multitude of finnes. In what a feareful*
f hiſe *are they that ſacrifice many to*
is an *deuill, drining them by enmitie,*
od. *drawing them by euil allurements*
poore *and naughtie examples, as I haue*
God *is he! He that will offer the ſweete*
y that *ſacrifice of turning others vnto God,*

which *muſt*

must first with all diligence turne himselfe from sin; that his life and conuersation may bee holy, and vnblameable: for then others will beleeue that God is in him, and therefore they will haue a good opinion of him. All people by the light of naturall reason, doe honour vertue and honesty. But if your behaviour bee faulty, as mine is, and euer hath been, you are vnfit to turne others, beeing not turned your selfe.

Secondly, if your conscience bee cleare, and your conuersation faultlesse, you must not disdain sinners, as the proud Pharisee did: for then you marre all, because pride is of the deuill, and God resisteth the proud. But you must pity their case that do euill, and mourne for them, as King *David* did.

Thirdly, you must pray deuoutly vnto God for them, that he will mercifully ordaine some meanes to deliver them out of the devils bondage: and that it may please him to giue you the grace, to bee one of his
worke

workemen in so honourable a busi-
nesse.

Fourthly, you must wait for any
fit occasion, that you may humbly
and kindly intreate them, to consider
well in what a dangerous case they
are; displeasing God, serving the de-
vill, and working their owne de-
struction. If you see or heare that
any vnder your gouernement doe
sinne, whether it bee your childe, or
your seruant, you are bound to break
them from their sin, by faire meanes
if it may be; or else by correction &
punishment.

But if you see any such sinners, as
are your betters in degree, or such as
you haue not the heart to rebuke;
you must so much the more earnest-
ly pray vnto God for them, and strue
more painfully to shew them, by the
light of your conuersation, what they
ought to doe.

When you goe about to tell any
one of his fault, take God in your
minde, and humble your heart, that
you may do it in the spirit of meeke-

B nesse,

nesse, gentlenesse, peaceablenesse, and patience, carefully keeping out anger: for the wrath of man worketh not the righteousness of God.

He that doth worthily receiue the holy Sacrament of Christs Body and Bloud, doth offer vnto God many Sacrifices together: for that Sacrament is a representation and setting forth of the Sacrifice of Christ, who vpon the Crosse offered himselfe vnto God the Father to pacifie his wrath, and to purchase his grace for all people: whereupon Almighty God doth offer his gracious pardon, and heavenly blessings to all that will worthily receiue them. And if you will worthily receiue the Body & Bloud Christ, you must offer vnto God: First, a sorrowfull heart for your sins, confessing them to his glorie and your shame. Secondly, you must offer vnto God the sacrifice of faith in Iesus Christ, beleeuing verily that he is the onely Sonne of God, God and man; and crying vnto God for mercy in his Name, beseeching God that
for

loaden Conscience.

for Christs sake, hee will forgieue you
your sinnes, and cleanse you from all
sinnefulnesse. Thirdly, you must of-
fer vnto God a charitable heart to-
wards all people, for God will not
accept your heart, if it be not in cha-
ritie, yea settled to keepe the vnitie
of the spirit in the bond of peace.
Fourthly, you must offer your selfe
wholly vnto God, to doe and to suf-
fer his good pleasure. Fifthly, you must
offer humble and hearty praise vnto
God, for all his gracious gifts giuen
vnto mankinde: specially for giuing
his onely Sonne Iesus Christ, to bee
our Sauour. Sixtly, you must offer of
your goods, a first fruits vnto God,
towards the supplying of Bread and
Wine for the Communion towards
the releefe of the Minister, and of the
poore.

By Baptisme yee are grafted into
Iesus Christ, as if branches of a wilde
Vine were grafted into a true Vine;
and by worthy receiuing the holy
Communion of Christs Bodie and
Bloud, yee are fedde and filled with

the graces of Christ, as graffes are
nourished with the sap of that tree,
whereupon they are grafted. I wic-
ked wretch receiued at first for fa-
shion sake, negligently: afterward
inclining to the Romaue religion, I
receiued for feare of the Lawes of
this Land, against my will disdaine-
fully; reckoning it as a thing of
nought, which I receiued. Where-
by, I do think in my conscience, I did
fore displease Almighty God. The
Lord Iesus Christ giue grace, that
no man or woman may hereafter re-
ceiue his Bodie and Bloud vnwor-
thily.

I was not giuen to pray vnto God,
nor indeede knew how to pray, and
therefore was not blessed in that
which I did practise. All people be
carefull to pray alwaies, in the begin-
ning, continuance, and ending of
all good employments. Whensoever
you are about to thinke, to say, or to
doe any thing, pray vnto God, that
he will for Christs sake giue you the
grace to thinke, say, and do his will.

put

and

and for euery blessing which hee gi-
ueth vnto you, be mindeful and for-
ward to giue him thanks. When you
purpose to pray vnto him, or praise
him, quicken your faith in this man-
ner: first beleue that you are in the
sight and hearing of God; beleue it
so verily, as you did see him with
your bodily eyes. Secondly, consider
his almighty Maiessty, and your owne
vile basenesse, being as you are a sin-
ner, dust and ashes, and thereupon
humble your heart, as if you would
cast your selfe flatte vpon the ground
before him. Thirdly, with all reue-
rence, and diligene discretion lift vp
your minde, and vtter your heart vn-
to him. You may well pray to God,
or praise him in your heart, although
your mouth speake it not: but you
cannot well speake vnto him with
your mouth, vnlesse your heart doe
wholly intend and thinke vpon that
which you say: for it is your heart
that God giues heede vnto. In your
prayer and thanksgiuing shunne the
pride of words; for God loueth plain

speech, and vse no needlesse circumstance; because hee loueth no idle words. Be very carefull and fearefull, least in any thing that you say vnto him; you displease him; for wee are apt to displease God euery way, yea euen when wee thinke to please him. Pray very leasurely, for haste maketh waste. Because I wanted instruction how to pray, I am desirous to helpe ether the best that I can. Let your first praier bee for the forgiveness of your sinnes, in some such manner as this: O Almighty & most dreadfull Lord God, I loathsome sinner, vnworthy to liue in thy sight; doe humbly beseech thee, that for thy onely sonne Iesus Christs sake, thou wilt vouchsafe to forgiue mee my sins, and to cleanse me from my sinfulness, that I may bee thine humble and true seruant: for vnto thee all honour & glory is due, world without end. Amen.

When you purpose to thinke vpon, to speake, or to doe anything, pray for grace and good speede; O

Al-

Almightie God, Lord of heauen and earth, the onely giuer of all good speede, and prosperity, I beseech thee to forgiue me my sins, and so to blesse me in this businesse, which now I do intend, that it may bee prosperous to thy glory, through Iesus Christ thine onely Sonne, who with thee, and the holy Ghost, three persons and one God, bee honoured in heart, word, and deede, hence forth for euer, and euer. Amen.

When you receiue any blessing, or prosperie from God, praise him heartily: O most blessed and bountifull Lord God, what am I, that thou giuest such blessing vnto mee? I am a vile sinner, worthie of nothing but miserie, and damnation: and therefore it is thy meere mercie, that I am thus blessed. O good Lord, I humbly beseech thee to continue thy gracious fauour towards mee, and to make mee euery way vnsainedly thankfull vnto thee for the same, thorough Iesus Christ thine onely Sonne, who with thee, and the holy

Ghost, three persons and one God, be
vnfainedly praised for euer and euer.
Amen.

When sicknesse, or any aduersitie
falleth vpon you, the first thing that
you do, humble your selfe vnto God:
O most holy, and righteous Lord
God, I doe confesse that thou maiest
iustly destroy mee bodie and soule,
for my manie and grieuous sinnes,
wherewith I haue daily and hourelly
displeased thee all my life long:
therefore I am bound to praise thee,
becanse thou hast suffered me all this
while, and now doest so fauourably
chasten me, to the end that I should
repent, and not bee condemned: **O**
most Mightie Lord, nothing can
happen vnto mee without thine or-
dinance. Therefore I beseech thee,
that I may humbly, patiently, and
thankefully take this thy correction,
to the amendment of my life, and to
the glorie of thy blessed name, tho-
rough Iesus Christ thine onely Son,
who with thee, and thy holy Ghost,
three persons and one God, be right-
ly

ly worshipped, obeyed, & praised for
euer and euer. Amen.

When any crosse, or aduersitie
doth lie so heauie vpon you, that you
cannot endure it, make humble sup-
plication to God; O Father of mer-
cie, and God of all comfort, I vile
wretch am much grieved vnder the
burthen of my sinnes; and thou hast
not laid the whole weight of them
vpon me; I doe heartily thank thee,
that thou hast not ouerwhelmed me
with thy dreadfull wrath, which I
haue all my life time deserued; and
also I humbly beseech thee, that if it
may stand with thy good pleasure,
thou wilt vouchsafe to ease mee of
this, which I now suffer; that I may
be the better able to do thee seruice;
but if it please thee not, thy will is
holy, thy will be done: onely vouch-
safe mee comfort and patience, most
blessed Lord, that thy holy name
may bee glorified of mee in mine o-
bedient suffering, through Iesus
Christ thine onely Sonne, who with
thee, and the holy Ghost, three per-

26 *The Burthen of a*

sons, and one God, bee honoured and praised for euer and euer, Amen.

I was not accustomed to say grace when I was young, but sometime said it for a vaine-glorie, and finding the fashion of the world to bee like vnto the manner of brute beasts, following nature and not grace; I became a beast my selfe, falling to meat without any acknowledgement of Gods goodnesse. Afterward, finding that Iesus Christ himselfe, and all good Christians vsed to say grace, I was touched in conscience, & meant to vse it; but hauing not the power to subdue mine owne will, nor the heart to contrary the course of them with whom I liued; I remained as a reprobate vncouth and vnframeable to euerie good worke.

All people for Gods sake, accustom your selues to haue grace before, and after you eate, and drinke. If it seeme vncouth vnto you, as it doth to many people, be affraid: for it is an ill signe, shewing that your heart

heart is a stranger to God, and if you be strange to him hee will bee strange to you. Therefore by any meanes, ouercome that ill qualitie, and giue your selfe to grace. But you may say, It is so out of vse with most folke, that if I offer to say grace among them, they will thinke scornfully of me, and reckon me a precise foolish bodie. I answer, First, if you be a Disciple of Christ, you serue a good Master: bee not ashamed of him and his seruice, least he be ashamed of you at the day of iudgement. Secondly, if you for seruing God bee illthought of, a blessed soule are you. It is a great fauour of God, if hee vouchsafe to giue you the grace to suffer any wrong for his sake. For great is their reward in heauen, that are any way persecuted for righteousness sake.

Grace before meate.

O Blessed Lord God, I humbly beseech thee to pardon my sinnes,

28. *The Burthen of a*

sinnes, and to blesse the food which it pleaseth thee to giue mee; that I may be thereby nourished, and made able to doe thee true service in my calling, through Iesus Christ thine onely Sonne our Lord and Sauour: Amen.

*Grace after you haue eaten
and drunken.*

O Most mercifull Lord God, I am bound to giue thee humble and heartie thanks for thy manifold blessings giuen vnto mee, and to all mankind. Therefore I beseech thee to giue me grace, that I may bee continually thankfull vnto thee, through Iesus Christ thine onely Sonne our Lord. Amen.

Use often to say the Lords Praier, so called because our Lord Iesus Christ made it, and taught it his Disciples. It is a most heavenly Praier, short and sweete, containing all that wee neede in few words. Therefore you must say it verie leasurely, and also

also vnderstandingly.

According to my weake vnderstanding, I will by the grace of God, briefly open vnto you the meaning of the Lords Praier.

O Father of Iesus Christ, and The Lords prayer opened. through him the Father of all true Christians, of which number I trust, that by thy grace I am one. Thy glorious Maiesty, and powerful greatnesse filleth heauen & earth; but in heauen thy ioifull countenance is to bee seene. Thy Name is Holy: O let the holinesse thereof be euery day more and more set forth, that all the world may honor thee in heart, word, and deede. Thou art the onely rightfull King of heauen and earth: but the Deuill by temptation hath made vs rebell against thee: O let the kingdome of thy grace come into our hearts, and put out Sathan for euermore. Thine Angels, and Saints in heauen, doe altogether obey thy will; O grant that wee children of men here vpon earth may like-

likewise be obedient vnto thee in all things. Our bodies doe daily neede the comfortable supply of foode, raiment, lodging, and such like; O giue vs therefore such continual comfort, as thou knowest we cannot be without. And because it is dangerous to our soules to haue too much, or too little of worldly goods, wee beseech thee to giue vs neither more nor lesse; but iust so much, as by thy grace, may best fit vs to serue and please thee. Our sinnes doe deserue thy wrathfull vengeance, and euermlasting torment in hell fire: yet of thy wonderfull mercie, thou doest offer vnto vs thy gracious pardon through Iesus Christ, with condition, that we shall heartily forgiue all that offend vs: O good Lord, we do forgiue them from the bottome of our hearts, and as wee doe forgiue them, and not seeke reuenge against them, so we pray thee to forgiue vs, and not to lay thy heauie vengeance vpon vs.

The Deuill by means of this world,

world, and our owne naughty inclination, can easily ouercome vs, and tempt vs to his pleasure: Therefore we beseech thee that thou wilt not giue vs ouer into his hands; but by thine Almighty goodnesse preserue vs from Sathan and all his partakers. For the kingdome of all blessednes is thine, thou art the right owner of all goodnesse; all power commeth from thee, and therefore all glorie and praise is due onely to thee, O Father Almighty with thy Sonne, and thy holy Ghost, for euermore. Be it euen so. Amen,

Pray often and with great deuotion vnto God, that all Christian people, may bee knit together by the holy Ghost in one faith, and one charitie, and shew forth the mightie power of God in their liues and conuersations; that the Iewes, Turkes, and all misbeleeuing people, may thereby take knowledge that Christian religion is the onely true worshipping and seruice of God, and thereupon turne to bee true Christians.

ans. For it is not warre, nor worldly conquest that turneth people vnto God; but the holy praiers, and heavenly liues of them that serue God.

IF God wil not hold him guiltlesse that taketh his name in vaine, what shall become of mee, who haue all my life time most grievously taken his name in vaine, euery kinde of way? For first, I professe my selfe a Christian; that is, a childe of God through Iesus Christ: but indeede I haue bin heretofore the child of the deuill, because I haue done his will, and not Gods will. Secondly, I tooke vpon me to be a Minister of Christ; that is, a Messenger sent of God to ioine with the holy Ghost in training people to be children of God; but indeede I ioined in worke with the deuill to make people his children. The verie name and word of God I vsed vainely, rashly, vnreuerently, and vndiscreetely, to glorifie and please my selfe, not to glorifie and please

please him.

All Christians, take heede to your selues: if you wear the Kings liuerie, serue not the Kings enemie. You were christened in the name of the Father, and of the Sonne, and of the holy Ghost: therefore serue God, & not the diuel, least it be proued against you at the day of iudgement, that yee tooke Gods name in vaine, and so yee bee found guiltie. At that day neither shall the only preaching, nor the onely hearing of Gods word be allowed, for both take the name of God in vaine, because the one preacheth, and practiseth not: the other heareth, and doth not the will of God; therefore both shall be cast away with this grieuous sentence, *I Mat. 7. 22, know you not, away from me ye workers of unrighteousnesse.*

Therefore frame your selues to be obedient vnto your Lord, and do not thinke, speake, write, heare, or professe his name, or his word without due discretion, and great reuerence.

Do not make so light reckoning
of

of your God, as to vse his name, or his word in idlenesse.

It is idle to call vpon the name of God without good cause, and reuerent manner: as some will say, O God, what a iest is this: O Iesu, whoeuer heard the like! In any such speaking you are too bold with your God.

It is also a vaine taking of Gods name, to praise him in scorning or blaming others; as some will not bee content to say of an idle bodie, hee liueth idlely; but they will say, God be thanked he liueth idlely: O doe not thanke God for any sinne, because you should so doe him great wrong; and of all things he cannot abide to be noted as the cause of sin, which is far from his most holy nature. Be not a common swearer; for a man giuen to swearing, shall be filled with wickednesse. You ought not to call God to witnesse, vnlesse there bee great neede, and none other meanes to make the truth knowne. O how grieuous it is to heare people, old and young, sweare by God,
with-

without feare of his displeasure. Some swear not by God, but by their faith, and troth; by the Masse, by some Saint, by gold, and filuer, and many other waies. But do you not so; for *1cr. 1. 7.* it is displeasing to God to sweare by that which is not God.

It is called swearing when any say, Gods wounds, Gods bloud, Gods heart, Gods nailes, Gods foote, &c. but you shall heare what Christ will call it, when hee commeth to iudgement. In the meane time vse no such raging speeches; for they grievously take the name of God in vain.

Blesse your selfe from cursing and banning: for cursing is the vengeance of God. He that wisheth vengeance to fall vpon his verie enemy, had neede be well aduised what spirit is within him. Take heed how you heare the word of God, that you be not negligent, nor contentious, nor dainty, nor vain-glorious; but diligently hunger & thirst for the pure and plaine Word of God which if you receiue in meekenesse, it is able

able to save your soule.

Some make jests of Gods Word,
but do not you so: For it is ill iesting
with edge tooles.

Do not alledge any part of Gods
word, but to a good and godly end,
and in the feare of God.

Take heede how you make any
vowe to God, or how you promise
any thing with an oath: for when you
haue vowed or sworne, your soule is
bound. Therefore, before you vowe,
consider whether it bee pleasing to
God, and in your power to performe:
& when you have made such a vowe,
rather lose your life, than breake it.
Iesus Christ keepe you from being a
vow-breaker as I am.

Mocke no body with their pouer-
tie, lamenesse, blindnesse, or with
any thing which they cannot helpe,
least you take the Name of God in
vaine. For *Salomon* saith, *He that*
mocketh the poore, reproacheth his Ma-
ker.

It is a most horrible thing to blas-
pheme Almighty God; that is, to
thinke

think or utter any thing dishonourable vnto him: It is dangerous in some things to speak that of God which is true. Because our blind vnderstanding is not able to see the depth of his wisdom and righteousness. Therefore it is your safest way, to bee thoroughly perswaded, that God in whatsoeuer hee doth, or suffereth to bee done, is most perfectly wise and righteous; and to refraine your minde from prying into the high questions of Gods foreknowledge, and predestination: for the more you looke vpon the Sunne, the worse you shall see, and the more you seeke into the secrets of God, the weaker will your vnderstanding be.

What forme of calamitie or miserie falleth vpon you, acknowledge your selfe to haue deserved it, yea, and much more. Submit your heart wholly to God, and praise him as well for aduersitie, as for prosperitie: for that is meete and right: so you shall best please him, and most ease your selfe. They that wickedly blame
273d10 God

God for any thing which commeth to passe, doe both wrong his blessed Maiestie, and hurt themselves. Although all things goe crosse and contrarie vnto you, yet praise and blesse the Name of God continually, yea to the death, and in dying. Neuer despair of Gods goodnesse, but confesse his righteousness, and your owne vnrighteousnesse, and so yeeld your selfe vnto his good pleasures

I Neuer kept holy the Sabbath, and therefore am full of vnholinesse. I forsooke the Church to follow euery vaine pleasure, or worldly profit. I travelled vpon Sundaies in Service time. And when I went to Church, the Deuill perswaded mee to come late, that I might tarrie the less while there. Comming into the Church, I tooke no heed that I came into the house of God, to pray vnto him, and to learn my dutie out of his Word: & first I leaned vpon a seate, or kneeled charily vpon one knee, hiding my face, or moouing my lips, that
 others

others might thinke I praied, when indeed I either said nothing, or with no deuotion. I little regarded what the Minister praied, or what he read in the Word of God : and if there were any Sermon, I minded not to heare it; but wished for an end of Seruice and Sermon, that I might goe to my dinner, and then to my vaine delights. As for Euening praier, I either lost it, or came short vnto it: or howsoeuer, I made no reckoning of it, being wholly giuen to foolish pastime. Thus I made Sunday the worst day of the weeke, and my selfe the worst sinner in all the world. But doe you make it the best day of the weeke, that you may bee euery Sabbath day, by the grace of God, made better and better, till at length you bee fit to enter into the euerlasting Sabbath, and rest of God in heauen. Therefore leauing your worldly affaires, and weaning your hearts from all pleasures of sin, you must desirously intend to keepe holy the Sabbath day. Arise early in the morning, fall
downe

down vpon your knees, and humbly pray vnto God, that he will giue you grace to keepe holy his Sabbath day according to his will.

Prepare your selfe so carefully to goe vnto the Church, as if you were to go out of this world into heauen. Be not deckt in your apparell, as if you were to play a part in a stage-play, or a may-game; but come into Gods house, as an humble suiter, in such Christian plaineness of raiment as decently may shew the lowlinesse of your heart; least you displease God and his Angels, and giue much offence to Gods people; yea, and hinder your owne deuotion, as I haue done. Alas! I haue beene exceeding vaine, and tooke great pride in comming gaily to Church, and so quenched all desire of seruing God, desiring chiefly to see and to be seene.

Come to Church with the first, and not with the last, least you come too late to speede. Be desirous and more delighted to serue God, than to

doe any thing else. For it is hee to whom you must trust, all other things will deceiue you, and forsake you. If you be diligent to serue God, hee will be carefull to saue you, hee will loue you, he will come vnto you, and dwell with you. When you enter into the Church, humble your hearts, kneele downe vpon your knees, list vp your minde to God, cry him mercie for your sinnes, craue his grace in Christ Iesus, that you may truely please him in all that you thinke, say, or doe.

When the Minister readeth the praiers appointed, ioine you with him; think on that which he readeth word by word; and at the end of euerie praier, say heartily, Amen. When any part of Gods word is read, giue diligent care, as though God himselfe spake vnto you from heauen. When the Minister or any other is about to preach, pray earnestly to God in your heart, that God will giue him grace rightly to vnderstand, and well to vtter that which is
C neede

needfull to bee preached. Doe not desire to heare fine words, or wittie conceits : for the word of God is most powerfull to saluation, when it is most plainly preached : because the minde intending onely the will of God, the heart yeeldeth wholly to the working of the holy Ghost. Although the Preacher bee long in his sermon, yet bee not wearie, but giue heed to his words vntill hee haue made an end ; for it is a dishonour vnto God, if you neglect to heare his messenger. Take heede that you do not giue any occasion to other folke to turne their minde from seruing God, to gaze vpon you, or looke vpon any thing which you bring into the Church with you ; for so you should doe much harme vnto them, and wrong vnto God. All the while that you are in the Church, keepe your minde stedfastly vpon God ; let nothing moue you to turne your eies this way or that way, but as a diligent waiting man, attend vpon your Lord and Master, who will bee greatly

greatly pleased to see your heart and minde earnestly intended vnto him. Sathan will practise many deuices to turne your heart from God, specially by shewing you fine and beautifull women who doe commonly come glistering into the Church after seruice is well begunne, and then sit, or stand in the sight of men. When seruice is done, betake your selfe vnto God, & depart out of the Church; for it is no fit place to talk of worldly matters.

If you must needs reckon, or pay, or receiue monie vpon the Sabbath day, yet let it bee after euening prayer.

Were I worthy to giue you counsell, you should eate and drinke very measurably on Sunday at dinner, that you might be the fitter to serue God also in the afternoone. Manie come seldome in the afternoone, because they cannot find in their heart to leaue their worldly pleasure or profit: and some thinke, they can serue God so well at home, as at

Church. But doe not you lose eue-
ning praier, lest you lose that which
is praied for. He is no good seruant
that will not waite vpon his master
both at dinner, and at supper. And
goe you to Church, for there all the
parish ioineth in praier with you,
wherefore you shal be heard the soo-
ner. Some that you make least rec-
koning of may bee in greater fauour
with God, than your selfe, and then
you shall speede the better in pray-
ing with them. What cause soe-
uer you alledge of not comming to
Church, others will be readie to fol-
low your example: for they will
thinke they may as well lose their
praiers, as you.

The better day, the better deede:
therefore loue to doe any worke of
charitie to such as neede, vpon the
Sabbath day: to relieue the poore, to
visit the sicke, to counsell the coun-
sellelesse, to comfort the comfortlesse,
and to make peace betweene parties
that are at disagreement. Delight
not much in worldly pastime: for it

loaden Conscience. 45

is like the burning of thornes, which make a great crackling for a while; but by & by all the noise commeth to nothing. O take it vpon mine experience; if you wedde your heart to worldly ioy, you shall in the end bee ioylesse. Therefore giue your minde to consider rightly of time to come, and set your loue and delight vpon God, and a good conscience: for that is a continuall feast, which neuer will forsake you. And if you had once well tasted it you would not exchange it for all the worlds good. I say againe, acquaint your heart with heavenly ioy betime; for as that cloth which is thoroughly died black will afterwards take none other colour, so the heart which is fully possessed with worldly ioy, will verie hardly bee turned to lone the ioy of God.

Our blessed Lord God for Iesus Christs sake vouchsafe to giue you grace, that you may rest in him, and ioy in him, which is the right keeping holy of the Sabbath day.

O The terrible wrath of Almighty God ! I horribly dishonoured my Father & Mother, euen from my birth, vntill they were dead and buried. Therefore I could neuer take good roote in any place whithersoever I came : great meanes of happinesse haue beene offered vnto me, but through want of grace I haue alwaies liued wretchedly, and runne into many grieuous aduersities. I beganne to dishonour, grieue, mocke, and scorne my deare Mother so soone as I could speake, and fell into an hellish vngraciousness, wherewith I haue disgraced and misused my selfe euer since. In time also I beganne to dishonour and grieue my Father ; in which cursed sinne I continued till his death : therefore few and troublesome are the daies of my life ; and that which is worst of all, an euill end is falling vpon me.

All Children take warning by me:
Honour your Parents in heart, in
word, and in deede. Reuerence them,
obey

obey them diligently, and strue to please them. Then will God surely blesse you, and you shall prosper in bodie and soule. But if you will bee lead by the deuill to despise your Parents, to disobey them, and grieue them, God will despise you, grieue you, and destroy you. If you haue any way mis-behaued your selues to your Parents, crie them mercie vpon your knees, & humbly intreat them to pray vnto God that he will forgive you.

If your Parents doe neede your helpe, helpe them to the verie vttermost of your power. When they bee sicke, goe vnto them, tarrie about them, bee readie, and put forth your selfe to doe any thing for them. O that children did know what is the worth of a father or mothers blessing, when their hearts bee comforted by the ductifulnesse of their child; they would rather than faile, creepe vpon their hands and knees to please them.

The Deuill knoweth this to bee

true, and therefore blindeth childrens eyes, & hardneth their hearts, lest they, by honouring their father and mother, should procure to themselves the manifold blessings of God. When your Parents die, mourne for them, and burie them in seemely sort.

Neuer endure to say or heare any word against your Father or Mother.

If you haue any Grandfather, and Grandmother, you must honor them as your Father and Mother. Honour your Vncles, Aunts, Brethren and Sisters, yea and all your Kinred, for your Fathers & Mothers sake. Moreover, honour all them that haue bin friends to your Father and Mother. You must honour the King as your Father: for he vnder God preserveth you in peace from iniurie and violence. You must loue your Countrie as your Mother: for in it you were borne and brought vp. You must honour them that are in authoritie vnder the King, and all your Superiours.

ours. For they are meanes to keepe good order, that you may liue a quiet life in all godlinesse and honesty. Meddle not with the State-matters aboue your calling: for it is a spice of a rebellious nature, to call the doings of higher Powers into question, and to finde fault with them. If any thing seeme amisse, pray humbly to God, that hee will mercifully cause it to be amended; and doe you carefully endeaour to mend your owne selfe. For it may be that your sinne is some part of the cause, why there is any want of grace in your Gouernours. This is your best way, and not to speake euill of those which are in authoritie, as I haue wickedly done.

You must honour Archbishops, and Bishops, and all Christs Ministers as Fathers: For their office is to feed your soules; specially the Minister of the Parish wherein you liue, who in matter of saluation is as a Mother to nurse you, and as a Father to traine you, and teach you. Haue alwaies a reuerent opinion of your Minister:

for otherwise you shall greatly in-
danger your soules, as I haue done.

If your heart bee possessed with a
dislike of your Minister, goe to some
other Church to heare the Seruice
of God vntill you bee in a better
minde; least the ill conceit of the
Minister make you to mistake and be
distasted with that which hee prea-
cheth, readeth or praieth: for then
you should be in a fearefull case, and
the Deuill would enter into you, and
make you loathe the holy seruice of
God.

Mat. 18.

Whiles you liue, blesse your selfe
from saying and doing any thing that
may disable the Minister of Christ:
for that were to despise Christ him-
selfe.

If you say, He is thus, and thus vn-
fit for his calling: I answer as before;
If he be so, you are bound to pray that
hee may be amended. What war-
rant haue you to iudge Gods Mini-
sters? Take heede.

I was once a naughtie seruant, and
therefore doe intreat all seruants to
honour.

honour them whose seruants they are, as if they were there fathers and mothers, reuerencing, obeying, and seruing them faithfully. Blessed are all good seruants: for whether their masters vse them well, or no, God will not faile to power his blessing vpon them. But hee will surely punish naughtie seruants, and naughtie Masters.

Honour all your friends, and well-willers: for they are, or would bee, as your parents, meanes to preserue you. Hate my barbarous propertie, and neuer bee vnkinde to any that hath beene kinde to you, although he bee turned from a friend to an enemy.

One vnkindnesse, yea manie times a false suspicion of vnkindnesse hath made me dishonour my kind friends; But if you will please God, practise the contrarie, let not manie vnkindnesses cause you to forget one kindness; but let one kindnesse put manie vnkindnesses quite out of minde.

Reuerence your Elders, and all that

52 *The Burthen of a*

that are in anie gift or grace of God better than you : for they are as fathers and mothers vnto you to doe you some good, at least by example.

God made all people in his owne likenesse, and there is none so lowe but that hee may one way or other doe you good, at least by exercising your patience if he bee faultie, or your enemy, much more by praying for you, if you giue him cause so to doe : therefore honour all people, euen your enemies. And let your owne conuersation bee wise and vertuous, lest you do as I haue done, dishonouring God that made you, your parents that brought you forth and nourished you, your gouernours that haue the ruling of you, your friends that fauour and further you : for your doing euill is a discredit vnto them all : yea, if your behauiour bee not good you dishonour all the world, for if you doe respect them as Gods people ought to bee respected, you will bee ashamed that anie should

should see or heare anie euill of you.

All Parents & bringers vp of children, nurture them while they bee young, to fear God, & honor you, for so they will be framed to honour all others. But if in fond loue you make your children your fellowes, or by ill behauiour cause them to thinke vnreuerently of you, how can they kindly performe their dutie vnto you?

O that parents did so loue their children, that their speciall care might be to make them lowely and louely to God, and to all people; O Lord Iesu, I humbly beseech thee to say, Amen.

I am a murderer in heart, in tongue, and in outward workes, therefore euerlasting life is not in me, my heart is full of vncharitableness, readie to mislike any bodie, to surmise euill of them, and to entertaine furious anger, hellish hatred, and all deadly enmitie: my tongue is a sharpe sword wounding euery friends; yea, I am like a foole, that blindfoldeth himselfe, & hurteth he
careth

careth not whom: when I conceiue that anie is aduersarie vnto mee, I spare no poison, but reuile him bitterly. I haue murthered manie with an euill eie, enuying their prosperitie; I haue stricken and flung at others with a murderous minde. I haue caused quarrelling & fighting. I haue caused some to lose the means whereby they haue liued. I haue hindered others from obtaining helpes of preserving their life. I haue greedily kept in store, and vainly wasted that, thorough the want whereof manie poore haue pined with hunger and cold. I haue indangered the saluation of others by ill example, liuing among them as one infected with the plague; yea manie finnes like plague sores breaking and running out continually. All people take warning by me: if you will not be guiltie of murther, shunne all the causes, and occasions thereof. Do not endure to take anie dislike of man, woman, or child, nor be too wel contented of your selfe, for then you shal
bee

be apt to think ill of any body. O that you knew into how manie dangers you put your self, when you begin to dislike or despise anie body; for euen as when your mouth is out of taste, you cannot rellish any thing be it neuer so good; so if your minde be ill conceited of another, whatsoeuer he saith or doth you condemne it. But you may say, shall I not dislike such as I do hear and see to be euill? I answer, first, you may by sight and hearing take your taste amisse, as the Pharisee did in disliking the Publi-^{Luk. 18.} can; whose heart was better liked of God than the Pharisees that disliked him. Secondly, although another be indeede so bad as you see and heare that hee is; yet thou must dislike him none otherwise, than for your owne finnes you dislike your selfe. Sorrie you are, and much displeased with your finnes, if you be a true Christian, but yet you hate not your selfe; you doe not raile vpon your selfe; but louing your selfe you hide your faults: So must you doe

doe to others : for if you loue them,
 loue couereth a multitude of sinnes.
 But if you hate any of Gods people,
 you are a murderer : and therefore
 take heede , follow the counsell of
 the holy Ghost, whatsoeuer cause
 is giuen you to be angrie, pacifie your
 self, & let not wrath stay long in your
 heart, lest you entertaine the Deuill,
 who will fill you with hate, and de-
 sire of reuenge. If anie doe hurt you
 in word or in deede, first consider
 well, whether you haue giuen anie
 cause either specially touching that
 partie, or by anie mis-behauour ; ex-
 amine your heart before the face of
 God, as hee shall iudge your soule ;
 and if you finde your selfe anie way
 in fault, crie God mercie both for
 your owne sinnes, and for his that
 hath thereupon done you harme :
 for if you had not giuen cause, he had
 not sinned, in harming you by word,
 or deede.

But if your conscience bee cleare
 that you bee hurt by them, to whom
 you haue giuen no cause ; then if
 you

1. Ioh. 3. 5.
 Ephes 4.
 26, 27.

you can haue true patience, you are Gods owne childe. If a man were by the Lawes of the Realme condemned to die a gricuous death, and might escape with condition that his coate should bee beaten, and hee take it patiently; it is to be thought that he would be very glad of the condition, and strue to be patient. You are a sinner, and therefore by the Law of God worthie to suffer death in hell fire, where the damned are euer in extreame pangs of death, and yet they neuer die. God of his mercie offereth you pardon through Iesus Christ, vpon condition that you shall patiently suffer the aduersities and iniuries of the world. Therefore looke well to your selfe, and by your patience Mat. 18. 23 keepe your soule, lest breaking the 24. 25. condition, you forfeit your pardon, and so be tormented. Take heede how you iudge of anie bodie, for you may bee manie waies deceiued, euen in that which you see, much more in that which you heare, and most
of

of all in that which you surmise.

Doe not wish, no not imagine anie euill to happen vpon anie of Gods people; but thinke, and wish well to all, yea to your enemies, pray earnestly to God for them. Doe not reioice to see, or heare any euill of others, but sorrow and grieue at it; nor grieue to see or heare of the prosperitie of others, but reioice at it. Then are you in charitie: else not.

Whatsoever aduersitie happeneth vnto you, humble your selfe to God, and take it patiently, least you hurt both bodie and soule with worldly sorrow, as I haue done. Haue a good conscience towards God, and bee at peace with all people; then nothing can ouercome you.

Be slow to speake, and when you speake let your speech bee gracious, powdred with heauenly salt, that you may harme none of Gods people in anie word that you vtter. Before you speake bee well aduised what you say, of whom and to whom.

What

What you say; for you must giue an account of euerie idle word. One needles word draweth out another, and commonly causeth much euill communication. Take heede of whom you speake: for you must not call anie bodies name into question, vnlesse it be to some good and charitable purpose. It is an hellish propertie of mine, to occasion speech of anie in place where they are likely to bee ill spoken of, where- by I set them as a marke for others to shoote at.

Take heede to whom you speake: for some are of that qualitie, that you can hardly say aside anie thing to them, but they will picke some euill out of it. Therefore let your words bee few, and wisely spoken.

Neuer speake word to reproach anie man, woman, or childe. It is naught to reuile our enemy, worse to speake ill of him that neuer did you harme; but a horrible wickednesse to disgrace your friend. Some
will

will say, Is it not lawfull to call a spade, a spade? I answer you by a notable example: *S Inde* writeth that *Michael* the Archangell being in strife with the Deuill, durst not giue anie reproachfull word. Why durst he not? Surely for displeasing God. If it bee displeasing to God that an holy Angell should speake any reproach to the Deuill, how can we safely quip, taunt, reuile, defame, curse, and banne one another?

A word of reproach is grieuous to him of whom it is spoken, maketh others to thinke hardly of him, and may cause his destruction.

Cursers are murtherers: for if it please God to suffer their curse to take effect, the partie cursed is murdered by the deuill.

They that sooth and flatter others in euill are murtherers: for they thrust them forward into destruction.

Neuer practise any deceit to draw another into danger: for God hates bloud thirstie and deceitfull men.

Bee

Be not double tongued, to speake faire to ones face, and foule behinde his backe.

Make no debate, nor bee a tale carrier : for all such are set a worke by the Deuill, to cause mischiefe, and murther in the world.

Vse no man, woman, or childe vncharitably : be kinde to all, and cruell to none. Be carefull to succour the needie, lest they perish through want of that which you might doe for them. Goe often to them that are sicke, but goe with a good intent, to good purpose. Sicknesse warneth the sicke to prepare towards heauen. Therefore you must not talke much of earthly matters : for a small touch plucks him downeward, that is weakely going vp the hill ; but helpe him vpward the best that you can with heauenly communication.

Take heede that you giue none euil example in word or deed : for it is like the poisoned infection of the plague,

plague, which may goe farre, and cause the destruction of manie.

If you would bee cleare from all bloud-guiltinesse, flee from enmitie, and labour to bee in peace and to make peace.

To be in peace; first and foremost with God: for if there be enmitie betweene God and you, you take the way to murder your owne soule: Secondly, if you can possibly with a good conscience haue peace with all people, yea sue, and seeke for it. Because enmitie can hardly be without much vncharitablenesse. And grievous is the danger therof; as I finde by wofull experience. If your waies please God, as mine did neuer, he will make your enemies to bee at peace with you. And then you shall prosperously practise to be a makepeace betweene God and your neighbour, and betweene neighbour and neighbour, by your godly life and good counsell. When you see or heare that anie are in enmitie, pitie their case, as if their houses were a fire, & they them-

themselves likely to bee burned : pray vnto God for them, that they may be rightly agreed; and practise what good means you can to quench the fire: but come not too neere it, lest you bee also fired; meddle not too much with the points in contro- uersie: for it is a verie dangerous businesse. Keepe your selfe alwaies indifferent, not holding with one, nor with the other: for apartaker cannot be thought to beare an euen hand betweene them. Remember well the saying of *Salomon*, It is honour for a man to keepe himselfe out of contention; but fooles will be meddling.

Striue to liue quietly: so shall you escape manie troubles, prevent much mischief, & inioy manie blessings.

A Las! how shall I doe? without holinesse none shall see God; I haue alwaies possessed my bodie in ynholinesse, and dishonour; for euen from my childehoode I was, and

am defiled with fleshly lust, which hath consumed my bodie, and cankered my soule, so that I am before God a most ougly monster, and a detestable loathsome wretch. This hellish fire was first kindled in my heart by seeing lewd behauiour, and hearkening to filthie talke, whereby I grew to be of so beastly an imagination, that I could hardly see or heare anie thing, but presently I turned it to some meaning of lust. To quench this fire, I sometime thought vpon *Origens* remedie: sometime I purposed marriage, but all in vaine: for to this day I continue inflamed with it, and neuer had the grace to bee freed from it.

O all yee children of men, liue in the feare of God, and begin betimes to hate this foolish and filthie sinne: for if it once take possession of your heart, it will haunt you like an euill spirit. Therefore doe not endure to see, heare, or thinke anie vncleanesse. If anie beginne to talke, read, or sing matter of beastlinesse, flee out
of

of their companie: for it is the deuill that setteth them a work to fire your hearts. Whatsoever lewd ballad, booke, or picture commeth to your hands, teare it all to peeces, or burne it to ashes: for whosoever made it, the deuill deuised it for your destruction. If God doe see that you hate all causes of filthinesse, hee will loue you dearly, and manie excellent graces he will giue vnto you.

Parents, and gouernours of children, keepe them carefully from the delight of this sinne. It is not good that boies and girles should lie in bed together, nor play in private places: for the deuill watcheth his time to worke his temptation vpon them. It is strange, and I should not beleeue it, but that I remember it, since I was a childe, how younglings will draw one another to this filthie sinne.

All people, if you desire by the grace of God, to bee preserved from this fierie filthinesse, in the name of Iesus Christ, settle your hearts to pray.

66 *The Burthen of a*

pray and to practise for chastitie.

O most holy Lord God, who in the beginning of this world didst make man and woman, and marrie them together, ordaining that they should with so vndefiled hearts increase their kinde, as in eating and drinking they nourish their bodie: But euer since Sathan by temptation had drawne them away from thee, thine holy Ordinance is broken: for people doe rather giue themselves to the delight of beastly lust, than to the desire of blessed increase. Whereupon they pamper, and paint out themselves, that they may follow their filthinesse, and allure one another therunto. Moreover, by the procurement of our old enemy the Deuill, the world is so full of temptation, that I am continually in danger by seeing, hearing, or some other way or other to be infected by leaith some lust: yea, although there be not such abundance of outward allurements, yet mine owne heart is ready to betray mee to the deuill.

There-

Therefore I doe humbly beseech thy blessed maiestie, that it may please thee to preserue me from all temptations of lust all the daies of my life. And if it bethy will that I shall marrie, good Lord giue vnto me a vertuous wife, that wee may christianly liue together ; not in the vnsatiabie lust of vncleannesse, as they that know thee not, but in such godly temperance, that our mindes may be holy, our bodies healthie, our children, if thy pleasure bee to send vs anie, holy, and able to doe thee seruice. Most mercifull God, grant mee this my praier for thy Sonne Iesus Christs sake, to whom with thee, and the holy Ghost, bee all honour and glorie, henceforth for euermore. Amen.

Now with daily praier, ioine diligent practise. Giue your selues to some good exercise & labour, flie from idlenesse. Pamper not your bodies with gluttonie, and drunkenesse, but vse verie sober diet ; abhorre all brauerie of apparell, bee cloathed onely

as becommeth a Christian in your degree.

Whatsoever it bee that moueth you anie way to the thought, or desire of lust, leaue it and turne from it.

I doe heartily with holinesse to all people : but being a wretched man, I do specially intend my confession vnto men.

All men young or old, I beseech you giue your heart and minde to holy thoughts, and heauenly desires, detest all motions of filthinesse, which tend to displease God, and destroy you bodie and soule.

Doe not muse of women, nor let your eies be delighted in beholding their beantie and fineness: giue no regard to their coy behauour, tripping, and dancing. Take no pleasure in hearing their delicate talking, sweete singing, and amorous playing: for the deuill is readie when you are any way touched with delight of women, presently to kindle his fire in your heart. Be not much famili-

ar with anie woman, specially alone :
for it will cause danger to you, and
suspicion to others. If you see a wo-
man to bee verie fellowly, iudge her
not, for she may be good ; but be you
a stranger vnto her, lest Sathan make
you naught. Doe not dally, iest, or
play with women, lest it happen vn-
to you, as to the flie that plaieth a-
bout the candle, till she haue spoiled
her flying,

As you must carefully keepe your
selues from being inflamed with lust,
so also you ought to take great heed,
that you giue none occasion to en-
flame anie of Gods people. O what
an hellish part is it, to ioine with the
deuill in tempting others ! A man
and his wife should not dally one
with another in the sight of anie, no
not of their owne children, lest it
moue them to euill thoughts. A
heathen man among heathen peo-
ple was put to great disgrace, because
he kissed his wife in the sight of his
daughter. This is a notable exam-
ple for Christians that make no con-

science to infect others by word, & deede, apparell, gesture and euerie way that can be deuised: you know that Christ saith, It were better for a man to bee cast into the sea, with a millstone about his necke, than to giue anie occasion to make another to sin. *Mat. 18. 6.*

O ye women, I pray you that for Christs sake ye will consider, why God was so displeased with the daughters of Sion, *Esa. 3. 16.* for their fine attire, and wanton behauour: and also why the holy Ghost doth will Christian women to decke themselves with vertues, and not with costly raiment: Surely it seemeth to mee, that one cause is the great danger of men, who are inticed to lust by the trimnesse of women. And is not another cause the wasting of Gods goods vpon vaine ornaments? Take heede lest God do one day call you to a reckoning for euerie pennie idly bestowed, and for euerie man by your meanstempted. O the modestie of women, what
an

an heavenly preservative and reme-
die is it against lust!

Young men, pray humbly, and fer-
uently to God, that you bee not stai-
ned with lust; and if you finde your
bodies dangerously subiect thereun-
to, strive to keepe your minds cleane.
Rather than yeeld to anie vnlawfull
act of fleshlinesse, intend your selfe
to marrie: for marriage is an ho-
nourable calling, and holy before
God. It is farre better to be marri-
ed, and verie poore, with honestie,
than to be vnmarried, and verie rich
with dishonestie. If you meane to
marrie, pray vnto God that hee will
giue you grace, well and wisely to
gouerne, and maintaine a married
life: pray also that hee will match
you with a godly wife. And as you
pray, so practise by all good meanes
to procure the blessing which you
pray for, commending your selfe
to the pleasure of God. Be well adui-
sed before you make choise of a wife,
& when you haue once settled your
minde, let nothing cause you to re-

pent, or forsake your choise: I had
 beene a married man, and freed from
 the flames of lust, but that I gaue care
 to those that disliked the partie,
 whom I had good cause to like and
 to loue, notwithstanding whatsoever
 they could say against her: I was ac-
 cursed, and therefore vnsteadfast in
 all good courses.

Being determined to marrie a
 woman, hate the thought of making
 her your concubine, before she bee
 your lawfull wife: lest God in great
 displeasure doe lay some one plague
 or another vpon you. O that you
 knew what a blessednesse it is for a
 man and a woman to come into the
 Church before the face of God, and
 his Angels, there to be married, being
 both vndefiled.

I Haue bin a theefe manie waies;
 when I was a childe, I remember
 I was giuen to steale apples, and af-
 terward I purloined diuers things,
 yea, euen from my father and mo-
 ther; I bought things and neuer pai-
 ed

ed for them : I did steale bookes and
deceiued others by many shifts: when
I was put in trust to buye anie thing
for another, I made them beleene
that I paid more for it, than indeede
I did; and commonly tooke much
commodities for mine owne vse, and
left it vpon their reckoning whom I
serued : specially when I was a
young Schollar in the Vniuersitie,
where I did much wrong my good
friends.

When I bought any thing, I made
much adoe to get it better cheape
than it was worth; dispraising it, and
promising to helpe the seller to cu-
some. I haue bought things for
halfe the worth, of such as haue wan-
ted monie. Contrariwise if I sold a
thing, I falsly praised and prized it at
more than it was worth, professing
that I would not haue parted from
it, but for need of monie, or for loue
of the buyer. I haue made them pay
extreamely that were earnest to buye
anie thing which I had.

If I found anie thing, I closely

D 5,

kept

kept it to my selfe; yea, and sometimes I found things before they were lost.

Once one found certaine monie, who seeing me go that way, thought it had beene mine, and therefore gaue it me, and I tooke it for mine owne although I lost none.

I haue taken reward for doing manie things, which I did not as I ought to haue done.

I haue not well rewarded men that did for mee, yea I haue diuers times done euill to them that did good to me.

In matter of reckoning, when some haue not remembred so much as I owed to them, I paied them according to their remembrance, and kept the residue to my selfe, against my conscience.

I haue taken wages for schooling children, and ministring in the Church, but did not truely performe my dutie, and therefore am a theefe.

I haue beene giuen to gaming, and therein practised deceit, which
people

people do cal fowle-play; but before the face of God it is very theft.

I haue by faire words, and pleasing promises, gotten manie things of others, for which I neuer made recompence.

I I haue set some to worke for mee, & haue paid them too little for their paines.

I I haue been a broker to helpe one to get goods from another; once I was a meanes to make a man giue house and land, from his kined to another. In performing which work I wrought with the deuil, & practised much deceit.

I haue borrowed things, and either not restored them at all, or not in so good sort as I receiued them. I haue heartened some to trust others by whom they haue beene deceiued;

I haue manie waies wasted and hurt the goods of other folk, carelessly, couetously, and spitefully.

I haue oftentimes bene verie partiall in question touching goods betweene partie and partie; because I haue

haue beene ill conceited of the one, or well opinioned of the other, or thought to bee a gainer by the businesse. I haue many waies counselled, aided, & concealed vnrighteousness.

By all these waies, and manie more which I cannot remember, I haue bin a theefe, & therefore (*Zach. 5.1, 2, 3, 4.*) the huge booke of Gods curses written against theenes, doth take hold vpon me, and wil not leaue me till I be brought to naught.

O ye people of God, for Christs sake be carefull to keepe your selues true and iust. Doe not so much as get a pinne with an euill conscience: for howsoeuer the deuill blindeth you, yet one day you shall see that all naughtie gaine will haue a naughtie end. Practise no deceit nor crueltie, in buying, selling, chopping, changing, borrowing, lending, gaming, or anie way else; for God will surely lay his vengeance vpon all that make anie vniust gaine, or diminish the goods of others.

Make no commoditie by anie trade,

trade, or practise that hindereth your neighbour, or is against a common good. Doe not take or hold from anie, that which in conscience is due vnto them: for the goods wrongfully gotten or kept from the right owner, doe continually crie vnto God for iustice against you.

Therefore if you haue by any manner of meanes hurt, hindered, or diminished the goods of anie, yeeld due recompence vpon true repentance, to the partie wronged, or if he be dead, to his heires; or if he bee dead without heires, or you cannot finde the partie to whom restitution is due, giue it to the poore. But if you haue no abilitie to make satisfaction, confesse the wrong to the partie whom you haue wronged, and pray him to forgiue you; and at least pray vnto God continually that hee will plentifully recompence them, whom you haue iniured, powring vpon them his blessings in bodie, and soule. If you thinke that Christs Religion,

ligion doth not require satisfaction of wrongs, you are deceived; for *Luke. 19.8.* Zacheus instructed of Christ, offered that if hee had done wrong to anie man, hee would giue to the partie wronged, foure times so much as the dammage came to.

Therefore needes must single satisfaction be due, a pennie for a pennie, and a pound for a pound.

If you aske, whether I follow this lesson or no? I answer; my conscience doth tie mee vnto it. Therefore some satisfaction I haue made; and some more by the grace of God I will make; and that which I cannot doe for want of abilitie, I must craue of God that he will supply. I doe not speake to honour my selfe, but to glorifie God, who is my Iudge, and to benefite you who are his people. I haue paid twentie shillings at once by way of restitution, to him that could not claime so much as a pennie due; because I had formerly paid him his owne reckoning, who thereupon

upon held himselfe satisfied; but my conscience did testifie that I owed him more.

Some haue iudged me foolish and vaine-glorious, because I appeared to succour some few poore people: I doe not iustifie my selfe, for it is God that truely seeth and iudgeth all things. But my conscience is, that I am bound to giue much by way of recompence to the poore; because manie that I haue wronged are dead, or if they be alieue, I know not whereto finde them; and therefore must follow S. Pauls direction. who saith, *Let him that stole steale no more, but rather let him labour, working with his hands that which is good, that hee may haue to impart to such as haue neede.*

Eph. 4. 28.

All Christians ought to put themselves to take anie pains, yea such as they were neuer brought vp vnto, rather than to maintaine themselves with the hinderance of others.

Beware of sloathfulnesse, wastefulnesse, and vntbristinesse, for they will bring

bring you into necessitie; and then you must liue like a drone, if not by wicked chifling, yet by base beggerie. Godly thrift is a great vertue, hauing diligence to prouide things necessarie, truely, and righteously, and care to saue and keepe things gotten, yet without filthie niggardnesse, and vnmercifulnesse.

Take heede, lest through your countenance, counsell, or commendation, you cause one to suffer losse by another: For if you doe, the losse before God shall be required at your hands.

Pro. 19. 9.

If the word of God be true, at without doubt it is, that a false witnesse shall not be vnpunished, and he that speaketh lies shall perishe: then am I in a fearefull case: for I haue made manie lies, and borne much false witnesse, I haue signified many things otherwise than I thought of them, I take much delight in telling strange reports, & such as are either altogether vntrue, or peeced vp with lies, or at least verie vncertain, and

and not like to be true. Also I loue lies, and when I heare them, I vphold them, sometime for mine owne advantage, sometime to please other, and sometime to hurt them that I loue not. Hereby it plainly appeareth whose childe I am: for God is the father of truth, and the Deuil Father of lying.

For Gods sake therefore all people, I beseech you hate lying, doe not signifie, or maintaine any word that is vntrue, although you might much benefit your selfe by it; vnlesse in verie conscience you bee perswaded and haue good reason to mooue you that such a thing is true, vtter it not. Be no common reporter of newes; nor much giuen to talke: for such people doe vtter manie lies. In bearing witnesse bee well aduised what you say, & with what intent: for you may be a false witnesse manie waies, and sometime not perceiue it your selfe. False witnesse is a lie in matter or in meaning. The matter testified is false altogether, or in some part. A testi-

testimony altogether false is that, wherein there is no word true, as they which witnessed against Naboth, that he had spoken against God, and the King; whereas hee had not spoken anie thing against God, or the King. A testimonie partly false; is when somewhat is put to, or put out, or some word altered.

Of putting to, we haue an example in the Iewes; *Luke 22. 1, 2.* who accused Christ to *Pilate* the Emperours deputie, that he did forbid men to pay tribute vnto the Emperour, saying, *Matth. 22. 21.* that hee was Christ a King. It is true that he said he was Christ a King; but false that he forbade men to pay tribute to the Emperour, for he willed people to pay, yea, and paid for himselfe, *Mat. 17. 24, 25, 26.*

Of leauing out, wee haue an example in the Deuill; *Matth. 4. 6.* who to perswade Christ to throwe himselfe downe from the top of the temple; told him that it is written in the word of God, the Angels

of

of God had a charge giuen them to PSAL. 91. 2.
keepe Christ from hurting himselfe.
Here the Deuil left out these words,
In all thy waies; which hee could
not speake, because he intended that
Christ should not take the way to
goe down by staires; but tempt God
in falling from the top.

Of altering some word, wee haue
an example in the two false witnes-
ses that accused Christ; *Mat. 26. 68.*
saying, *This man said, I can destroy the
Temple of God, and build it in three
days.* Whereas Christ said, *Iohn. 2.
19. Destroy yee this temple, and I will
build it in three daies.*

You may testifie of another that
which he hath said or done, and yet
mistake his meaning. So when
Christ said, Destroy yee this temple; Ioh. 2. 20.
he meant his bodie: but his aduer-
saries took it, that he meant the tem-
ple, that was built of lime and stone.

When Dauid fled from the court
of King Saul, and came to Abimelec
the Priest; he knowing none other-
wise but that he was stil in the Kings
fauour

84 *The Burthen of a*

fauour, gaue him entertainment: and was therefore falsly accused of one Doeg, to haue conspired with David against the King; who thereupon put him to death, and all his kinred.

It is a grieuous thing to consider how both words and deedes are commonly mistaken, to the great wrong of many people; yea that which is most grieuous, when a thing cannot in it selfe bee mistaken, we presume to finde out some bad cause that mooued the partie to say it, or doe it.

Acts 2. 17.

When the Apostles by the inspiration of the holy Ghost spake in strange languages good matter, some said they were drunk. When Christ cast out devils, some said hee was a coniurer, and wrought with the deuill. Iob liuing an vpright life, the deuill accused him, that in his heart he was a dissembler, and would serue God no longer than God fed him with gifts; & when he was prooued a liar in that, he vrged that if Iob were bodily punished with diseases, hee would

Iob. 1. 9.
&c.

would shew himselfe false-hearted to God; which also prooued a false witnesse.

Among all the apprentices that the Deuill hath in the trade of false-witnessing and lying, none go beyond them that wil accuse men for wel doing; as they that accused Daniel for saying his praiers, alledging that therein he shewed an ill minde to the king.

You may testifie against a man that which is true, and yet before the face of God, be within compasse of false witnesse; as he that accused Moses of killing an Egyptian, *Exod. 2.14.* gauetrue testimonie; for Moses did so indeede, therefore the accuser spake the truth; but not truly, that is, not in zeale to the truth, but in malice to Moses, who told him of his fault.

To keepe your selfe cleare from lying and false witnessing, you must first feare God: for he is a most righteous iudge, and will examine whatsoever you say of anie bodie.

Secondly, you must loue the party
of

of whom you speake: for it is verie true, that euill will cannot speake well, but one way or another it will out-run your conscience. Therefore if your heart be out of charitie with any, refraine your selfe from meddling with them; because the wrath of man worketh not the righteousnesse of God, *Iam. 1. 28.*

Thirdly, whatsoeuer you see or heare of others, either meddle not with it, according to S. Pauls lesson, *1. Thes. 4. 11.* Striue to be quiet, and doe your businesse: or if it so concerne you, that you must needes thinke and speake of it, take good heede, that you doe not mistake any part of it; for mistaking breedeth lies, and it is a sinne to belie the deuill; manie things are so said and so done, that they may bee taken well or ill, yea, what can be said or done, but some one or other will turne it to an euill meaning? like vnto the spider, that out of the best flowers will sucke some poison. But be you of the minde to take euerie thing
the

the best way, knowing that it is the deuils propertie to make the worst of euerie thing.

You may bee deceiued in that which you haue vpon your owne knowledge, because you cannot see the heart and meaning of the partie, much more in that which you haue by hear-say: for reports are commonly verie faultie, and seldome hold truth in euery point: wherefore Almighty God, to shewvs an example what we ought to do, when the crie of the sins of Sodome came vp to heauen, came downe to see whether it were true or not, before he would seeme to beleue it: whereat by you learne to bee slow of bolcfe in hearing euill of others.

Gen. 18.
21, 22,

But if you be well assured, that another hath said or done wrongfully, the wrong is either to you, or to others. If any haue wronged you, you must by the commandment of your Master Iesus Christ, *Mat. 18. 15.* first tell the partie of his fault secretly and charitably, if he so amend, you

you are satisfied. If hee regard not your talke, you must take one or two with you, and tell him of his fault againe in charitable manner: and if then he amend, you must rest contented: but if hee continue in his fault, you must complaine to such as haue authoritie to iudge betweene you.

If one wrong another, and you be priue to it, and sure of it, you must be carefull that you wrong neither of them; because they are both your Neighbours, and Brethren: therefore first desire the partie that doth the wrong to right it, which if hee will not doe, you must discover it, lest before God you be a partaker in the wrong doing.

I was neuer content with that which God gaue me, but continually disliked my state; murmuring, and casting out complaints; envying the prosperitie of others, iudging them not so worthy of it as my selfe: yea, wishing in my heart that I had their goods. Being promised a li-
 ROY. uing

uing, which I could not haue till the death of him that had it, and hath it. I often desired to heare of his death. Wherefore by the iust iudgement of God, hee is likely to heare of my death. When I haue heard that such, and such were in possibilitie of preferment, or had obtained it, I fretted and fumed at it, because I would haue had it my selfe.

When I saw a man haue a wife of good condition, I could finde in my heart to wish him dead, and my selfe married to his wife. And when one married a wife, whom I liked, I stomaked it much, because I had her not. I haue wished a good seruant from one to another.

Thus, and many other waies I haue coueted my neighbours goods, both to my selfe and to others, because I had not Faith and Charitie.

O all Christian people, hate this hellish couetousnesse, the roote of all euill. Be highly content with that which God giueth you, and you get by good meanes: for that which

E

you

you get by ill meanes God giueth not, but by the sufferance of God, the deuill helpeth you to it.

Therefore with goods well gotten quiet your minde, and bee verie thankfull to God. Couet not to be rich, for when a man is ouerloaden hee can hardly trauell : and you are trauellers passing through this world into heauen. But if you foreflow the time till heauen gate bee shut against you, what will all this worlds good auaille you? your bodie must to the graue, your soule to hell, and your goods, whereupon you haue bestowed all your time, studie, and labour must remaine, to whom you know not. Therefore haue a measure in your worldly cares, and as your deare Lord and Sauour willeth you, giue your mindes to grow rich towards God, laying vp treasure in heauen, (*Mat. 16. 19, 20.*) where it shall be safely kept till you come, and there you shall enioy the same for euer.

Desire rather to make sure vnto
your

your selues the saluation of your
soules, than the goods of the body:
for looke what you desire most, you
will most intend. Of the two it were
better to neglect the bodie, than the
soule; because hee that seeketh to as-
sure vnto himselfe the good of his
soule, shall haue the good of his bo-
die into the bargain. Mat. 6. 33.

If this were serued in the hearts
of people, they would not couet so
vnomeasurably. This vnomeasurable
couetousnesse doth shew that the
heart is not right set towards God:
for if it were turned to him, it would
be throughly sufficed with his grace,
whether you had much or little of
worldly goods: like as the needle in
a diall will neuer be quiet vntill it be
set right to the North star, and then
it will rest.

It cannot be, but that a couetous
man is a breaker of this commande-
ment, because his heart is in the hand
of the deuill, and he turneth it whi-
ther he will.

But manie will say, Such and such

haue too much, and I haue too little: I answer, how know you, they haue too much, and you too little: Because they haue enough, and spare, but we want that which is necessary; yea, but yet you liue. We liue indeed, but not so well, as they that haue more. Ah, you doe not fare so well, nor goe so gay, nor please your eyes with the sight of worldly wealth: If it bee the felicity of this world that you looke for; take heede lest you be one of them to whom Christ saith, Wee be vnto you rich, because you haue receiued your comfort, *Luk. 6. 21.* that is, you haue that which you sought after. Yea, but you will say, we haue it not. I answer, God loueth you so much the better. But you will say, why doth he not giue vnto mee as well as to others? A good childe resteth content with that, which his Father giueth him. But if that reason will not serue, why do parents keepe knives from little children? lest they should hurt their bodies: so God keepeth worldly goods from you, lest you

you should by the ill vsing of them
harne your owne soules. Doe you
thinke that the poore begger Laza-
rus doth now grieue at the miserie
wherein he was, when hee lay at the
rich mans gate full of sores, & readie
to starue through want of foode? No
verily: hee reioiceth and praiseth
God for his pouertie, and for his pa-
tience, wherewith he endured the
good pleasure of God; knowing that
if he had contrariwise beene rich, he
might thereby haue lost his saluati-
on, as Diues did. It is a greater mat-
ter to vse riches well, than most peo-
ple imagine. Else would not our Sa-
uiour Christ haue said, as he did say,
Mat. 19. 23, 24, 25, 26. That it is ea-
sier for a Camell to goe through the
eye of a needle, than for a rich man
to enter into the kingdome of hea-
uen. And yet lest they to whom God
giueth riches should bee discomfor-
ted, he told his Disciples, that God
is able to saue the rich. Whereby
you vnderstand, that to be rich, and
to be saued, requireth a most mightie

94 *The Burthen of a*

grace of God: for it were a great miracle to make a Camell goe though a needles eye.

All this I say, to the end that you should not conet more than you may with a safe conscience (your soule being first prouided for) procure vnto your selfe.

But some say, I could bee content with a little, were it not for my children. I must needes confesse that it is a godly care to provide for your children; but let it be without couetousnesse. Let not your children bee either brought vp, or settled in the world with goods vnconscionably gotten from others. It is better for them to be poorely brought vp, and to haue but little left them. Haue you not seene manie whose friends haue left them much goods, fallen into more folly, than they that had little or nothing left them? But if you say, some few get all into their hands, and then deale vnmereifully with vs. Doe you belecue in God? Yea: Then you must thoroughly perswade

loaden Conscience. 51

swade your selfe, that he is your father, and in his fatherly care prouiderh that for you, which hee well knoweth will doe you most good: notwithstanding all the couetousnesse, and crueltie of this world, yet God if it please him, could giue you plentie; and because he doth not, it appeareth that hee purposeth to punish you: wil you therefore be out of patience, knowing that whom God loueth, he correcteth? Surely I had rather bee a patient poore man, and Gods childe, than a cruell rich man, and Gods rod: for commonly the childe is receiued into fauour, and the rod is cast into the fire.

Howsoeuer the world goe, be patient, and submit your selfe to the pleasure of God. Doe not enuie, nor condemne those that are anie way in more prosperitie than you. For if you doe so, yee are not in charitie, and if you be not in charitie, Christ is not in you, but the deuill. Therefore strue by your patience to possess your owne soule, and by the holy

Ghost, contrary to the nature of flesh and bloud, bee exceeding glad, that you may be one of Christs companie, although in the lowest degree that may be; yea the very foote; reioicing at the prosperitie of anie other, and sorrowing in their aduersitie as if it were your own. This if you can doe, you are a Christian indeede; and although you be in low degree vpon earth, yet your Lord and Father will highly aduance you in the glorie of heauen. Remember what Saint *James* saith, *Let a brother of low degree reioice in his aduancement,* *Iam. 1. 9.*

O that I were a brother of that heauenly companie, and my name written in the Booke of Life, although it were with condition to suffer all possible misery in this world. If you say, I giue such counsell, as I could neuer take my selfe: I confesse it, but you would not be in my case, if you knew it as I do, although you might haue all the goods of the earth: for death and hell haue taken

ken sure hold vpon me, and I am so
 hardened in sinne, through long cus-
 tome in wickednesse, and delay
 of repentance, that my soule is rea-
 die to despaire of Gods mercie.
 Therefore while time serueth, and
 while grace is offered vnto you, make
 sure worke: Striue by obeying the
 wil of God to enter in at the straight
 gate: for Christ saith, *Manis will* Luk. 13. 2;
~~strive to enter, and shall not be able; be- &c.~~
~~cause they seeke not till it be too late.~~
 This is my state, & therefore I perish.
 All people young and old, pray
 daily and deuoutly to God, that it
 will please him through Iesus Christ
 to giue you the graces of faith, hope,
 and charitie; that you may cleaue
 fast vnto him with full purpose of
 heart, and being comforted with that
 which hee vouchsafeth to giue you,
 push him in with your whole body,
 assuring yourselues, that he will not
 faile you, and forsake you: and if his
 pleasure bee to trie your faith and
 trust by crosses & aduersities, reioyce
 therein: for his mind is to create you

therefore in the world to come:
 Loue all Christians as your own selfe,
 yea loue your verie enemies; pray
 for them, and practise in word and
 deede to be kinde vnto them.

By these graces you shal performe
 the Kingly law of liberty, and so
 be Kings vnto God, ruling and raig-
 ning ouer your thoughts and affecti-
 ons according to his pleasure, being
 set at libertie from the law of sinne,
 and bondage of the deuill. Almighty
 God for Iesus Christs sake fulfill
 you all with the holy Ghost. Amen,
 Amen.

NOW I beseech all that giue their
 minde to booke learning, pati-
 ently to reade or heare this last part
 of my Confession, intended to your
 good.

When I went first to schoole, I
 was full of all vngaciousnesse; and
 misbehaued my selfe to God, to my
 Parents, and to all people; which
 cursed qualities poisoned whatsoe-
 ver learning I could get.

All children that goe to schoole,
feare God, and pray vnto him hearti-
ly that he will giue you the grace to
stand in awe of his almighty maie-
stie, and to bee afraid of displeasing
him: for the feare of God is the be-
ginning of wisdom. All learning
withont the feare of God, is as a
sword in the hand of a madde man,
likely to do much mischief and no
good. Hate all naughtie conditions,
and behaue your selues lowely, and
gently, to euery man, woman, and
childe. Pray oft to God, and say,
O Almighty God, the giuer of all
good learning and true wisdom, I
sinnefull wretch do humbly beseech
thee, that for thine onely Sonne Iesus
Christe sake, thou wilt send thy ho-
ly Ghost into my heart, that I may
bee cleansed from sinne, and get so
much learning and knowledge, as
may best fit me to be thy faithful ser-
uant, in that state of life, wherunto it
shall please thee to cal me. Amen.

Vse commonly to praise God in
some such manner as this: O most
bountiful

100 *The Burthen of a*

bountifull Lord God, I doe humbly and heartily thanke thee, because thou hast caused my friends to set me to schoole. Good Lord I beseech thee so continue & blesse me in learning, that I may learn to do my duty to thee, and to all thy people, in what degree soeuer it shall please thee to place me ; through Iesus Christ thine onely Sonne, who with thee and the holy Ghost, three persons and one God, bee honoured and praised in heart, word, and deede, for euer and euer, Amen.

Follow your schooling diligently, and if it please God to giue you the gift to learne, be glad, and giue him thanks therefore, but be not proud of it ; for if pride enter into your heart, it will puffe you vp like a bladder, and although you prooue maruellously learned, yet in the end you shal be nothing but winde. All Scholerstake heede of pride : for it will make you like the Diuel, and hateful before God.

When you are allowed to play,
then

then play, for it is healthfull to stir your bodies: practise no base and lewd pastime, but exercise your selues in some honest sport, which may bring you into strength and abilitie.

At no time let anie bad or beastly word come out of your mouth. Delight not in vaine talke, mocking, or scorning, ; for all such things are verie displeasing vnto God.

I went to the Vniuersitie verie rawe : for I had fewe grounds of Grammar, and none of grace. Therefore I spent much time in getting little learning ; but all manner of vice in me grew vp and abounded. I was vaine-minded, proud-hearted, busi-headed, and full of a bitter, peeuish, contentious spirit. Beeing poore I found great friendship, and had good allowance of manie ; but I was singularly negligent, and vnthankfull vnto them. My studie was to make great shew of a little learning, and therefore I sought after fine choice words. When I disputed with anie, I was desirous to dismay them with

with reproaches instead of reasons; and to that end I had a written phrase-booke stuffed with taunting and biting speeches.

All schollers that goe to any Vniuersitie, take warning by me. Bee carefull to come thither well grounded in learning and vertue. Giue your selues to be sober, humble, quiet, milde, and peaceable. Be diligent in your businesse, due tyffull to all people, and verie thankfull to your friends. These vertues will make you gracions in the sight of God, Angels, and men. Be more carefull to get sound learning for good vse, than to stand vpon the shew of knowledge: for it is a vain-glorious folly. Hunt not after curious minion tearmes, wherof commeth no good; but speake and write plaine ordinarie words: for they that would seeme to be word-wise, are of graue and learned men accounted vnwise.

Pride and enuie are the properties of the deuill, and of all other sinnes most readie to waite vpon schollers;

There.

Therefore take great heed of them:
If you bee proud, you are Lucifer,
high in your own conceit, and there-
fore shall be brought low, euen down
into hell. If you enuie the learning,
estimation, and prosperitie of others,
you are Sathan, an enemy to the
gift of Gods grace.

Doe neuer dispraise anie, or quip
anie in your orations and speeches:
for it sheweth bitternesse, which is
verie bad in a scholler. When you
argue, or dispute publikely, or pri-
uately, feare God, and shun snarling,
reproaching, and all furious behavi-
our. Let your reasoning be as in the
hearing and seeing of God, and An-
gels, calme, amiable, sweete, and so-
ber. Whensoever you prepare anie
oration, disputation, or exercise
of learning, first humble your selfe
before God, crating his mercie
and grace; that you may so per-
forme it, as best becommeth a Chri-
stian scholler; thereby to be fitted
for the seruice of Iesus Christ, in the
Church, or common wealth.

If anie sinne raigne in you, stritle
by all means to subdue it: for where
sinne raigneth, there the deuill dwel-
leth, and the end of that man will be
naught.

VVhen I had gotten a sha-
dow and outside of lear-
ning, I left the Vniuersitie, and took
vpon me to be a Schoolemaster; God
forgiue me, I was a bad one: for
how could I frame children to god-
ly learning beeing vngodly, and ill
learned?

I vndertooke to teach more than
I had learned my selfe: I was new-
fangled, and negligent in teaching:
and yet tired, & dilled my schollers
by keeping them too long at their
bookes, and by fierce correction, and
cruell beating of them.

O yee Schoolemasters, I pray you
for the reuerence of God, be well ad-
uised: The schooling of children is
the nurserie of christians: there-
fore you ought to bee learned and
vertuous, that you may traine your
schollers

schollers to bee the Disciples of Christ.

The deuill will practise to make you his vnder-schoole-masters, that you may fit your schollers to bee his seruants.

To prenent this danger, you cannot be too careful of your behauiour euery way.

Take no more vpon you, than you know your selfe able, by the grace of God, to performe: follow the common way of teaching commanded by authoritie.

It is to be wished that the Grammar for the Latine tongue, were one whole booke, the rules in English, the examples in Latine.

Teach your schollers their lessons verie leasurely, and plainly, heare them their lessons mildely, and patiently, correct them for their faults mercifully and sparingly. What man fearing God, can finde in his heart to play the tyrant among Gods tender children, reuiling, buffetting, striking, scourging, and terifying them with
thun

thundering speeches, as if they were dogs, yea limmes of the deuill: no man can with a safe conscience so cursedly vse a beast, as I in word and deede haue vsed my schollers; I pray God forgiue mee, and grant that no Schoolemaster offend in that point.

Think with your selues how hateful such rigorous vsage is to God, and his holy Angels, who haue the charge of children.

Frame your Schollers by all means to feare God, and to please him, and then assure your selues, that ouer and aboue whatsoeuer their fathers and friends giue vnto you, hee will giue you a rich reward.

It is not good to hold children too hard, or too long at their books: for their wits are tender, and therefore ought to be gently vsed, and often refreshed. Our Lord Iesus Christ blesse all Schoolemasters, that they may know, and doe their dueties, to the continual increase of right Christian learning. Amen.

I Presumed with all mine abominable vices to enter into the holy Ministerie, and haue beene a professed Minister of Christ, that is, a soule-keeper, and a soule-feeder almost twelue yeares: Iesu Christ forgieue me, I tooke vpon me to preach, neither vnderstanding the Word of God, nor endued with the power of godlineffe. Therefore I haue indangered the saluation of manie people, euen as an ignorant and vn honest Physitian doth hazzard the bodily life of them that take physicke by his appointment.

Although water in the spring-head be pure and wholesome, yet if it bee carried from thence in an vncleane and poisoned vessell, who can drinke it without danger? The word of God is in it selfe most pure and wholesome, but my preaching hath defiled it with ignorance, and with the wicked infection of pride, enuie, wrath, couetousnesse, and all sinnes; euery vice
vpon

vpon occasion putting it selfe into my sermons. Moreouer, if I preached any thing according to the word of God, I vtterly vnpreached and denied it in my life and conuersation. Alas how manie soules may iustly challenge mee before the face of Iesus Christ, for giuing cause of their damnation: I cannot say vpon my conscience, that all this time wherein I haue taken vpon me to be a Minister, I haue done my ducie, so much as to the sauing of one soule. A true Minister of Christ should bee a meanes to turne all euill from his sheepe, and to procure all blessings vnto them. But I contrarily haue beene a meanes to turne blessings from them, and to bring miserie vpon them. It had beene better for mee to haue gotten my lining by begging from doore to doore; yea lesse had beene my sinne, if I had liued by stealing and robbing: for hee that is a Minister and doth not discharge his ducie, is a theefe and a robber in the highest degree:

degree: because he robbeth God of his people, and robbeth people of their saluation. How is it possible for me to escape the vengeance of hell fire?

All you that purpose to bee Ministers in the Church, for Christs sake, take warning by me. Before you enter into the ministerie, examine your heart, according to your conscience, in the sight of God, what mooueth you to be a Minister; and what you principally desire and intend; for looke what you minde, that you will follow, and to compasse the same, neglect all other things. Therefore if you perceiue that your minde is chiefly set vpon worldly gaine, or glorie, take no soules to keepe; for you will let them sinke or swim: and notwithstanding, what shew soeuer you make, they shall bee sorriely respected, and manie waies vsitted. But if you doe chiefly aime at the glory of Christ in the saluation of Christians; you are the blessed of the Lord: God increase the number of
of

110 *The Burthen of a*

of you: for you will not sticke to
lose anie worldly commoditie, yea
your owne life, rather than hazzard
the losse of one soule: enter there-
fore in the name of Iesus Christ. But
before you take a charge of soules
vpon you, giue all diligence that you
may haue a good vnderstanding in
the word of God, and that the pow-
er of godlinesse may bee in your life
and conuersation: for if the blinde
lead the blinde, they fall both into
the ditch; and he is gracelesse, that
hauing sight, doth lead the blinde out
of the way: because the blinde will
follow their leader. The peoples eies
are neuer well opened vntill the
light of their Minister doe so shine
before them, that they may see his
good works, and glorifie God, in fol-
lowing his example. O happy is that
Minister that euer he was born, who
before hee vndertaketh a charge of
soules, hath the grace to overcome
the temptatiōs of Satan, as Christ did,
Being made a Minister, and ha-
uing a charge of soules, beare alwaies

in

loaden Conscience. III

in minde, that you must be answerable to Christ for euery one of them. So that whatsoeuer a Minister might possibly doe to saue them, you shall dearely abide it, if you performe it not. This mooued S. Paul to warne euerie one, and teach euerie one, in all wisdom, that he might present euerie one perfect in Christ Iesus. Col. 1.28.

Therefore you, knowing the terriblenesse of the Lord, must approoue your selfe vnto God, and to euerie conscience of man, woman, and child in the sight of God, carefully and discretely waiting vpon your charges that you may giue to euery one their portion of meate in due time. You must truely teach Gods people the way of saluation out of his word. Therefore in vnderstanding and expounding the holy Bible, follow the consent of ancient and learned writers, and those especially who are reported to haue liued an holy life; for God in all ages doth most respect them that feare him, and they haue most certain knowledge of his will.

will. Others although they seeme exceeding learned, yet they are full of errours, because the spirit of deceit hath power in them. Therefore take heede.

Desire not to be singular, nor to differ from others: for it is a signe of a naughtie spirit, which hath caused much euill in the world from the beginning. Teach people that which doth necessarily concerne their saluation; for it is a temptation of the deuill to busie folkes mindes with by-matter, that they may neglect the main work of sauing their soules. A minister ought diligently to take particular knowledge of his charge: who be young in vnderstanding; who be ripe in discretion; who be sicke in sinne, and who be sound in soule, that he may accordingly diet them. Much preaching and teaching doe not take that good effect which it might, if peoples vnderstanding were ripened to heare it. There is a certain teaching called the A, b, c, of Gods word; because euen as a scholler
must

laden Conscience. **III**

must learne to know letters, and
spell them together before hee can
read; so must a christian first learne
the ground-woke of religion, be-
fore he can well proceede in the un-
derstanding and practise of Gods
word. I haue found elderly people,
that seemed to bee much delighted
in hearing the word of God prea-
ched, yet notwithstanding strangely
ignorant in the foundation of Faith.
As for example, they did beleeue in
the Sonne of God, and yet did not
thinke that hee was in time before
the virgin Marie. How is it possible,
that people should bee ignorant of
such points, commonly preached
and printed? Because they are not
instructed orderly, pithily, and plain-
ly; orderly, as children are taught to
read; pithily, for many words and
toilesome circumstances doe bring
an ignorant hearer into a wood,
where he loseth himselfe; plainly
for termes of art, & fine eloquence
are not sutable to the Gospell of
Christ: because in darkening the

114 *The Burthen of a*

Understanding of some, and tickling
the eares of others they hinder the
working of the matter. Fic vpon all
vaine-glorious shewes: *For the king-
dome of God is not in word; but in
power, 1. Cor. 5. 20.*

If you doe not so teach the will of
God, that the verie ignorant may
well vnderstand it, and keepe it in
remembrance: what answer can you
make to Iesus Christ, when hee cal-
leth you to a reckoning?

Although a Scholler bee taught to
know his letters, yet manie times he
is not well instructed to spell them
together: So the Foundation-points
of Religion may be taught, and yet
not well put together. For example:
Christians are iustified by faith in
1. Cor. 5. 20. Iesus Christ, without the workes of
the Law, *Rom. 3. 28.* This is one point.
Christ will iudge all people accor-
ding to their workes, answerable to
the practise of their lines, *Mat. 16. 27.*
This is another point. Now vnlesse
these two points bee rightly ioined
together, the deuill will make some
vtterly

veterly neglect workes, & others al-
together to presume vpon their own
deserts.

Iustifying faith is the gift of God,
and bringeth forth good workes,
wherby true Christians are iustified
at the day of iudgement.

The capacitie of people is like vn-
to a small bottle with a narrow
mouth: if you powre in wine hasti-
ly, you shall spill much beside, and if
you doe exceede their measure they
will runne ouer: no worke or im-
ploiment in all the world doth re-
quire more careful diligence, than the
office of a Minister.

Although you teach and preach
verie much, and in plaine words, yet
your sheep wil specially regard your
practise of life, because their nature
is to bee led, rather than to be dri-
uen.

I would I had preached lesse in
words, and more in workes. Your
conuersation must bee euerie way
square to your profession: for you
cannot so much as speake a word in

¶ 16. The Barthen of

iest but it shall be heeded and considered. Yea if there be anie ill word spoken in your hearing, people will marke how you take it. Beleeue me vpon mine experience; if there bee gaps in your conuerfation, your sheep will thereby runne out from Christ; yea they wil boldly make gaps themselves, presuming that they may with as little danger, sin in one kind, as you in another.

When I as a Curate entred into a charge of soules, the people at the first had such a reuerent opinion of me, by reason of mine earnest plainnesse in preaching, that they were very carefull lest I should see anie fault in their behauiour: but afterward, when they perceiued that the practise of my life was not according to my preaching, they grew in a manner carelesse what they said, or what they did: whereas if I had not lost that first reputation, I think in my conscience, that many, yea most of them would haue amended their wayes.

A minister ought to be graue and milde: Grauitie without mildnesse, is furlinesse; and mildnesse without grauitie is lightnesse. Iocund, iea-ling, and scoffing behauiour doth not become a Minister: for he is the Messenger of God, and waightie is his message.

It is a true saying, that too much familiaritie breeds contempt; and so I haue alwaies found it. Therefore vse to retire your selfe, and bee no common companie-keeper: for howsoeuer you may preserue your personall reputation, yet the power of your office which is much grounded vpon a reuerent estimation, will be by company-keeping manie waies diminished. The appearance of any vice in a Minister doth disable his ministerie, specially pride, and con-uousnesse. It were to be wished that ministers would in their apparell, and gesture, vse decency, shunning all vanitie and brauery; whereby the humblenesse and meekenesse of Iesus Christ might be seene in them.

You that teach others to bee content with that which they haue, ought to shew your selues free from filthy conetousnesse.

Keepe alwaies within compasse of your maintenance, that you may be before hand ; else you shall runne into manie inconueniences : for first, you shall by want bee forced to lose your libertie : for, as *Salomon* saith, the borrower is a seruant to the lender. Then much more is the receiver seruant to the giuer. An heathen man said truely, He that taketh a gift, loseth his liberty. Who hath more cause to keepe himselfe free than a Minister ? for if he be ingaged to anie, the deuil will tempt him to sooth them in their sinnes, or at least to bee tongue-tied, and not to re-prooue them for their faults. Alas ! in what wretched state are many Curates ? for they are drinen to seek their commodities where they can finde them.

Another inconuenience in a hinderly minister, is, that he cannot be
bence

loaden Conscience. **IT 7**

beneficiall to the poore; which is a very special point in a minister: for how can it appeare that he is zealous to feede mens soules, that hath no care to comfort their bodies? Therefore Christ and his Apostles were very diligent to provide for the poore. An ancient Writer testified to an heathen Romane Emperour, that among Christians the Minister is a prouider for all needy people.

Justin
Martyr.

Although any other Minister seeme faultie, and haue an ill report, yet do not endure to speake or hear any euill of him; for so you should very much offend, and incourage to bee distasted with the Ministerie.

Doe not enuy nor despise any Minister whomsoever, nor meddle with any mans charge but your owne.

Suffer much wrong rather than enter into strife. Be no partie nor partake in anie contention.

If you bee assured that any one doth amisse in your parish, tell him his fault secretly, and very kindly,

Look vpon
me to finde
faute rigo-
rouſly
with many;
yea, and
with great
men out of
my charge;
to my great
ſhame.

120

The Burthen of a

beſeeching him in Chriſts behalfe
to turne vnto God. Whoſoeuer fall
out, doe not you appeare to be aduer-
ſarie to anie one, nor to vphold the
partie againſt him. It will hinder
your Miniſtery, and peraduenture
put you into more trouble than you
can imagin. Contention & partaking
hath tormented me very grievouſly;
for I met with thoſe that overmat-
ched me, and laid heavy accuſations
vpon me. God forgive me and them;
and God giue you the heauenly bleſ-
ſing of quietneſſe. Hate all iarring
and ſnarling: for they are dogged
properties; as alſo fawning, and flat-
terie. He is a right dogge, that will
one while ſnarle, and another while
fawne, as I haue fooliſhly done.

Be a man of wiſedome and few
words. Be ſlow to ſpeake, and ſhort
and ſweete in ſpeaking. A man full
of words, is full of many offences.
Laſt of all, I commend vnto you a no-
table ſentence which the holy Ghoſt
ſent to a Miniſter.

2 Tim. 2. 4.

No Man that is a Warriour en-
tangleth.

loaden Conscience. 121

*tangleth himselfe with worldly businesse,
that he may please him, who hath chosen
him to be a souldier.*

I doe humbly beseech the blessed
God, euen vpon my knees, that he
will for Iesus Christs sake, giue vnto
all Ministers the grace to perceiue
and performe the true meaning of
that sentence.

Amen, Amen.

Peccavi

Da mihi gratiam

F 5

Latin Conference
...
...
...
...
...
...
...
...
...
...



1873

...

